As long as urine is moistening [the ground] it is forbidden; if it has been absorbed [in the ground] or has dried up,[22] it is permitted. Now are we not to understand that 'absorption' here is compared to 'drying', and that just as after drying there is no mark left, so after absorption there must be no mark left, and that if there is still a mark it is forbidden, even though it no longer moistens? — But adopting your line of argument, let us see the first clause: 'As long [as urine] is moistening [the ground] it is forbidden', which implies that if there is a mark it is permitted.[23] — The fact is from this [Baraitha] we cannot infer [either way].

Shall we say that there is a difference of Tannaim [on this point]? [For it was taught:] If Urine has been poured out of a vessel, it is forbidden to recite the Shema' in front of that vessel. As for urine itself, if it has been absorbed in the ground it is permitted, if it has not been absorbed it is forbidden. R. Jose says: So long as it moistens the ground. Now what is meant by the 'absorbed' and 'not absorbed' mentioned by the first Tanna? Shall I say that 'absorbed' means that it does not moisten and that 'not absorbed' means that it still moistens, and R. Jose came and said that so long as it moistens it is forbidden, but if only the mark is discernible it is permitted? This is the same as the first Tanna says! We must say then that 'absorbed' means that the mark is not discernible and 'not absorbed' means that the mark is discernible, and R. Jose came and said that so long as it moistens it is forbidden, but if only the mark is discernible it is permitted? — No; both agree that so long as it moistens it is forbidden, and if only the mark is discernible it is permitted,

---

(1) Because in the Tefillah he is like one standing before a king.
(2) I.e., he was standing outside with his hand inside the window.
(3) Ps. CL. 6. As much as to say, only the mouth and other breathing organs are concerned with praise.
(4) Ibid. XXXV, 10.
(5) With reference to the excrement of dogs etc.
(6) The excrement of pigs and dogs was used for tanning.
(7) I.e., from the breaking of wind.
(8) And break wind.
(9) Rashi: lit., 'words of Torah'. He cannot study if he has to leave the school-house.
(10) And one need not break off.
(11) V. Kid. 33b. Neg. XIII, 7.
(12) I.e., the standing still of the unclean object.
(13) Lev. XIII, 46. This implies that the leper spreads uncleanness only if he remains in one place.
(14) Deut. XXIII, 15.
(15) That a pig's snout must always contain filth.
(16) Because excrement is not usually found in the house.
(17) Deut. XXIII, 13.
(18) Ibid. 14. Here 'covering' is mentioned.
(19) For reporting Rab wrongly.
(20) This is a more severe test.
(21) With regard to urine.
(22) On stones.
(23) Which is apparently in contradiction to the implication of the second clause.

and here the difference between them is whether it must be wet enough to moisten something else?[1]

IF HE WENT DOWN [TO IMMERSE HIMSELF], IF HE IS ABLE TO COME UP etc. May we say that the Mishnah teaches anonymously the same as R. Eliezer, who said that [the Shema' may be recited] until the rising of the sun?[2] You may even say that it is the same as R. Joshua,[3] and perhaps [the Mishnah] means this to apply to the wathikin, of whom R. Johanan said: The wathikin used to